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THE OBSERVATOR.

of the Supremacy in Queen Elizabeth's *Reign. Of the Eccleſiaſtical Juriſdiction at that Time. Of the Original of the Clergy's pretended Divine Right. The Ends for which it was broach'd, and for what continu'd. More of the* Obſervator's *Caſe. Of the Taking of* Mawgridge. *Of Proviſion for the Poor.*

From **Saturday**, February 15. to **Wednesday**, February 19. 170$\frac{6}{7}$.

Country-m. MAſter *Obſervator*, I am glad to ſee you Heart-whole, with all my Spirit: The murdering Villains han't quite kill'd you. Come, Maſter, you muſt go on with your Work, for the common Good of our dear Country, tho' you live in a murderous ungrateful Age. You muſt ſtill oppoſe the *Rehearſer*, who will never meet with your Fate; he has too many Friends at Court.

Obſ. And his Enemies (if we may call thoſe ſo againſt whom he writes) are Men of better Principles and more Religion, than ever to be guilty of ſuch baſe and cowardly Actions. I'll ſtand by him againſt any that ſhall oppoſe him in that nature.

He has quoted Queen *Elizabeth* againſt the Queen's being Head of the Church of *England*, and only upon this Account, that in her Reign the Word *Head* was chang'd to *Governor*: Be it ſo, a Governor is a Head. But they will have two Governors to the Church, and it being militant, it muſt be according to the Notion of Garriſon-Government, a Governor and Deputy-Governor, and in the Meaning of the High-flyers, (for if they mean any thing by their Poſition, it muſt be ſo) the Clergy is to be Governor, and the Queen Lieutenant or Deputy-Governor; for there cannot be two Governors over one and the ſame Society, veſted with the ſame independent Power: This is making two Kings of *Brentford*, two Dukes of *Tuſcany*; an Abſurdity hardly conceivable.

I'll ſhow thee the fair Thing, *Roger*, without ſhuffling, which I abominably hate; Men that write in Defence of Truth, muſt ſhow both Sides of the Cauſe. Mr. *Selden*, in his *Continuation of the Hiſtorical and Political Government of* England, Page 158. tells us, "That Queen "*Elizabeth*, in Perſon a Woman, but in Mind "endow'd with all the Perfections of a Man: "She could not endure to abate one Hair's "Breadth of her State; and yet, upon the "ſole Regard of her Sex, ſhe ſubmitted her "Title of *Supremacy*, to a more moderate Name "of *Supream Governor*."

This is the Stone the *Rehearſal* has pick'd up to throw at her Majeſty in the Eccleſiaſtical Seat. Now, where is the Difference? Has not a ſupream Governor a Supremacy? Does not the very Word ſuppoſe the Thing? Juſt ſuch another Difference as betwixt a ſtanding Army, and a ſtanding Land-Force.

But a little lower he adds, "Nevertheleſs, "ſuch as ſhe was, ſhe had all ſuch Juriſdictions, Priviledges, Superiorities, and Pre-eminences, Spiritual or Eccleſiaſtical, as by "any Eccleſiaſtical Power or Authority for-"merly had been, or might be lawfully exer-"ciſed for Viſitation of the Eccleſiaſtical State "and Perſons, and for Reformation, Order, "and Correction of the ſame, and all manner "of Errors, Hereſies, Schiſms, Abuſes, Offen-"ces, Contempts, and Enormities." And yet he ſays,

"She had neither abſolute Empire, nor ab-"ſolute Juriſdiction over the Churches; nei-"ther Power to make, declare, alter, or repeal "any Law; neither did ſhe ever exerciſe any "ſuch Power, but only by Act of Parliament."

"She had a Power over Ceremonies in the "Worſhip of God, which was given her by the "Parliament, to execute by Advice, and there-"fore was limited; as was all the Remainder "of her Power in Juriſdiction Eccleſiaſtical." 1. *Eliz.* Cap. 3.

Henry the VIII. was ſupream Head by Submiſſion of the Clergy, and by Act of Parliament; and by being ſo, the Power of Biſhops formerly from *Rome*, ceas'd. Queen *Elizabeth* comes, and by Repeal and Reſumption, poſſeſs'd her ſelf of Eccleſiaſtical Juriſdiction; and granted Election of Biſhops, by *Conge d' Eſlire*, but never granted to the Biſhops ordinary Juriſdiction by any expreſs Act.

Country-m. Maſter, what is the Meaning of *Conge d' Eſlire?*

Obſ. I take it to be a Sort of Writ from the Crown to the Clergy, to chuſe a Biſhop into a vacant Sea; but the Biſhop is named by the King or Queen, and conſequently choſen by the Crown, and appointed.

Country-m. I have often read on the *Gazette*, ſuch a one is *created* Biſhop of ſuch a Place; and ſuch a one is *tranſlated* from one Biſhoprick to another; is not this done by the King or Queen?

Obſ. Yes, certainly.

Country-m. Then, certainly, the Queen is Head of the Church. For the Creator is above the Creature, and the Creature cannot have an independent Power with the Creator. Their Office is derived from the Crown, and their Power muſt be ſo of Courſe. The Queen is the Fountain of Honours, both Eccleſiaſtical and Civil.

Obſ. A juſt Concluſion. About this Time we are ſpeaking of, began the Notion of *Divine Right*; and that produc'd the Generation of High-flyers; for tho' the Queen, by Reaſon of her Sex, ſeem'd to give up the Title of *Supream Head*, yet ſhe kept the full Eccleſiaſtical Government, in all its Circumſtances of Power, under

under the Title of *Supream Governor*: The High-flying Clergy of thoſe Times, hop'd, as ſhe had quitted one, ſo ſhe would have quitted the other; and the Pope's Supremacy in *England* being then aboliſh'd, the Church would be without a Head; and ſo they thought the ſupream Power, or Throne of Eccleſiaſtical Juriſdiction, being vacant, it muſt be fill'd with themſelves: But the Legiſlature provided otherwiſe, and this made 'em have Recourſe to a pretended *Divine Right*.

This Divine Right has made deviliſh Work in the Chriſtian World; I never heard, that the High-flying Clergy caſt out one Devil, but they have introduc'd many a one. What unclean Spirits have they conjur'd up againſt our good Queen and her Government? At the Elections, every where, and to diſperſe their wicked *Memorial*? In the Name of God they will do the Devil's Work, well knowing, that Religion is the beſt Cloak and Umbrage for Wickedneſs.

This pretended Divine Right, ſet 'em agog at the Queen's coming to the Crown, for they hop'd to improve in Juriſdiction in every Female Reign, and hop'd, that as Queen *Elizabeth* had ſubmitted her Title of *ſupream Head* to that of *Governor*, ſo her Majeſty would quit that Title for juſt nothing at all, would diveſt her ſelf of her Eccleſiaſtick Authority, and confer it on themſelves; but her Majeſty, God be thank'd, was wiſer, and had ſuch Adviſers about her, as would not ſuffer her to be half a Queen, but ſecur'd her in the Poſſeſſion of what was immemorially the Rights of her Anceſtors, Kings and Queens of theſe Realms.

And upon this Account has the *Rehearſer* made all this Buſtle, he and his Brethren of the Tanting Race: They are ſorry to ſee the Queen govern according to Law, and by a mild and merciful Government: They would mount her not to the Throne, but the Coach-box of Power, and have her laſh the Diſſenters before her like ſo many Horſes: They would willingly have *Magna Charta*, and all the Securities of our Freedoms, repeal'd, provided the *Toleration-Act* were repeal'd with them, for there is no Sun-ſhine to them, like the Heat of Perſecution.

Country-m. Now you talk of Queen *Elizabeth*, can you tell me, whether there were any Ruffians in her Reign, or any Blood-Office, or ſo?

Obſ. I don't know that, *Roger*, but I know ſuch People were not encourag'd at that Time; her Miniſters and Great Men could do more than write or read, for they were accompliſh'd Schollars and Stateſmen, could write in their own Defence; and if they were wrong'd, knew how to right themſelves by Law. If every Man be Judge in his own Cauſe, and his own Executioner, our Law is knock'd down at once; and what was practis'd on me ſo near *Weſtminſter-Hall* laſt Wedneſday, may come to the Bench there at laſt; one as well as t'other, *Roger*. It may be every Body's, as well as my Caſe.

Country-m. I obſerv'd, Maſter, it was done on the laſt Day of the Term, when you are bound to appear at the *Queen's-Bench* Court. This made me ſpeculate a little. Quo' I to my ſelf, if Miniſter *HOG* has a mind to have any honeſt Man taken off, it is but his complaining to the Secretaries, whom he ſays he governs, get 'em bound over to Term, and ſo get the Buſineſs done going or coming.

Obſ. Roger, I have not the leaſt Reaſon to complain of the Court of *Queen's-Bench*, or the Juſtice done there, I have found the Proſecutors extreamly civil, for which I thank them, and for want of ſuch Civility, I might have been murder'd before now, for I underſtand thoſe were the Days theſe Ruffians waited for me.

Country-m. D'ye think theſe Fellows will get any Preferment by this Action? Admiral *Drub* has got a good Voyage ſince his Piece of Chivalry.

Obſ. Roger, when I catch 'em, they ſhall have what Preferment the Law allows, and no other Puniſhment from me. I thank God the Judges yet ſit in *Weſtminſter-Hall*; and 'tis every Man's Buſineſs, I mean that is honeſt, to keep 'em there.

Country-m. I would have a Law made, that when more than one Man ſets upon another, they ſhall be all hang'd, or have their right Hands cut off.

Obſ. There is a Law already, that no one Man ſhall ſet upon another. Our Hands are bound, and if they break looſe, they are to be ty'd up by Law.

Country-m. Mawgridge is taken. I am glad on't with all my Heart. Juſtice, you ſee, follows this Sort of People, and I hope will find out, diſcover, and bring to Juſtice your Aſſaſſinators. But, Maſter, I have one Word to ſpeak to you about Proviſion for the Poor, which encreaſes upon us, now ſo many Hands are taken away, on whom their Subſiſtance did depend.

Obſ. This Point is now under the Conſideration of wiſer Heads than mine: But all Men are free to ſpeak their Minds on any Subject.

I think the beſt way of providing for the Poor, is finding them Employment, ſo they provide for themſelves without being burdenſom to the Pariſhes. That Nation has an ill Aſpect, where we ſee great Numbers of uſeleſs Hands. Encouragement to Trade, eſpecially that of the Fiſhery, and the Manufactures of the Land, would take up all our Hands, employ all our Poor that are able to work, and leſſen the Charge of the Pariſhes, to thoſe that are not able.

But where Proviſion is made for the diſabled, ſuperannuated, and decrepid Poor, great Care muſt be taken of ſecuring the Charity to the Ends and Purpoſes for which it was deſign'd, and that the Proviſion for the Poor, may not become an Advantage to the Rich, as it has too often been known.

A Thing of this Nature, requires Retroſpection and Foreſight; we muſt, in the firſt Place, look backwards, and ſee how the Lands ſettled and appointed for charitable Uſes, have been manag'd, and how the Profits ariſing from them, have been diſtributed, according to the Will of the Donors; and from thence conclude what future Securities may be provided, to prevent the like Abuſes for the future.

I am very well ſatisfy'd, that if the Parliament, or her Majeſty, would be pleas'd to ſettle a Commiſſion of Enquiry into the Frauds concerning Moneys given to charitable Uſes, to Schools, Colledges, Hoſpitals, &c. great Concealments of Moneys and Miſapplications of the ſame, would be found out. I have ſome Reaſon for what I ſay. Perhaps People may be found, that can give an Account of ſuch Abuſes, but know not where to apply themſelves, or how to get the Grievances redreſs'd.

If there were Commiſſioners for the Poor, empower'd to audit the Accompts of the Truſtees for Charity, and ſee the ſettled Funds rightly apply'd, according to the Intent of the Donors, it might be a Means to make Room for more Poor in the Hoſpitals and Alms-houſes already ſettled: And if a Perſon were appointed in every County, to ſend up an Account to the Miniſtry, of all the ſettled Charities, with their Endowments, it would make a Diſcovery which has not happen'd. The Papiſts know every Foot of Land which was once in their Poſſeſſion in *England*, but I'll thank any Body to give me an Account of the Poor's Lands, their Value, and the Donor's Names. 'Twould be a uſeful Thing, *Roger*; if they won't thank me for my Hint, let 'em let it alone.

Country-m. Maſter, you are cruſty ſtill. One Bumper, and to Bed: My Eyes draw Straws.

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